"Have Faith in God."

I love to think that God appoints My portion day by day. Everything in life is in his hand; and I would only say, Accept them in silence and the best way. All things shall mingle for my good, if they are not to be my destruction. Then art above and I believe? Thy will be done! and even so, For so it pleaseth thee!"

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"Reasons for my giving up the seventh day. During the whole period of the three years that I observed the seventh day, as the Sabbath, no one was ever able to meet my arguments, and was unable to solve the problem of a Typical People. Hence they have nothing to do with that. The whole objection, then, resolves itself into this one assumption: "Are Gentiles a typical people?" This question opened me to a new door of thought, and after full three weeks of careful review of this whole question, I became satisfied that I was wrong, and then I confessed my error. And from that day to this, not a shadow of my error. For the sake of brevity, and for emphasis or great force, the reader will notice that I have taken the "Voice of Truth," flimsiest objections against the Sabbath that ever is—feebly grounded in his position that a paper sailing between God and them, a sign throughout their generations, for a perpetual covenant, &c., and even in that we find no evidence either expressed or implied, that the Sabbath could not be a sign between God and anybody else, as the case might be. We shall therefore deny that the Sabbath was a sign even of the children of Israel to continue any longer than 'until John,' or 'until Christ,' if we can. Let God be true, though 'the seventh-day Sabbath' perish!'

Reply.—It is a characteristic of truth that it can always afford to be fair, and not unfrequently can console the greater portion of the claims of its opponents, without compromising its position. And for our own part, we always like to get as near to an opponent as possible, agreeing with his positions so far as we can, and differing only where we are compelled to differ by the plain testimony of the case. We can thus make the reasons for that difference the more apparent. We shall therefore deny that the Sabbath was a sign unto the children of Israel. We will take as literally as any of our opponents could wish, everything in the Scriptures. I shall be pardoned in this, I trust. Amen.

The Sabbath, 'the Sabbath of rest,' the one called 'holy to the Lord' and yet the Levites, I believe, may be a sign to the Hebrews, we will notice it more it was given. The seventh day Sabbath is a sign to the Hebrews, and the God of Israel. Gen. xvii, 1-8. The book of the generation of Jesus Christ, the Son of David, the son of Abraham. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon into Christ are fourteen generations. Let any one find the generations of the children of Israel to continue any longer than 'until John,' or 'until Christ.' If we can. Let God be true, though 'the seventh-day Sabbath' perish!'

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but even then, their claim would not be proved; because God, who applies all these expressions to himself, is the Jews' chief, but of the Gentiles also. Rom. iii, 20.

4. It is still objected that the giving of the Sabbath to Israel shows that it was not before known, but had its origin in the law given to Moses. Too fast are such objections passed. The children of Israel had the Sabbath at least a month previous to going into Sinai, where Nehemiah says it was made known to them. This expression can therefore receive no other meaning.

A striking illustration of this point is found in Ch. i, 5, where God is said to have made himself known unto Israel in Egypt; yet they were not ignorant of the truth, for they had a knowledge of the God of his peculiar people since the days of Abraham. The language in both cases would rather imply the prior existence of the true God and of the Sabbath. This objection is again shown to be groundless by the Saviour's language respecting circumcision: John vii, 22: "Moyses therefore went unto you circumcision, not because it is of Moyses, but of the fathers;" yet God had enjoined this ordinance upon Abraham and his family four hundred years previous, and it had been retained by them. The conclusion is therefore apparent that if the declaration that Moyses gave them circumcision does not show that it had its origin at that time, neither does it show that God gave to Israel the Sabbath, proving that it originated from him. For the use of a particular class of people or a nation, is, the origin of the Sabbath, or the perpetuity of that distinction: for that after the similitude of Melchizedek he hath spoken of the Lord, as making a sure covenant with him, which was the subject of the Levitical priesthood; and another priest, rising to the level of a carnal commandment, but after the power of an endless life. Heb. vii, 18.

5. But it was only to last through their generations. Who says that? Not the Bible, by any means. But how long a time is meant by their generations? Eld. P. asks, "does it not appear to you that the prophet Joel or Christ, seemingly in doubt, express the epoch of the church?" The testimony he quotes, however, to prove the length of the "generations of the children of Israel," unfortunately for his only needs, The book of the generation of Jesus Christ! Are Jesus Christ and the children of Israel synonymous terms? The only definition that can be given to the word generation as applied to the existence of people or a nation, is a regular succession of descendants, from father to son. To make good his position, therefore, that the generations of Israel ceased with Christ, he must show that, not a single Jew has been born since the birth of our Saviour, but that through the agency of some suppositional miracle the vitality of the nation suddenly ceased, and the race expired with the generation then living! The generations of Israel ceased with Christ, he must show that this was the case. The generations of Israel ceased with Christ, he must show that not a single Jew has been born since the birth of our Saviour. But Christ did not at his death destroy the nation of Israel, in the sense of making an end of the authority of the Jewish church or covenant. He declared the day of his resurrection to be the beginning of the kingdom of God. Rev. xxi, 8. But Christ did not at his death destroy the nation of Israel in the sense of making an end of the authority of the Jewish church or covenant. He declared the day of his resurrection to be the beginning of the kingdom of God. Rev. xxi, 8. He did not, therefore, destroy the nation of Israel, or make an end of the covenant, but he did temporarily suspend the fulfillment of its promises, to wait for the full accomplishment of his mediatorial work, and the consummation of its prophecies. Mat. xxiv, 13-14. The church did not cease to exist, and does not cease to exist to this day. And if the Sabbath is not now binding, it must be because God has caused it to cease to exist when he shall no longer be such a sign. Fix. 8. Do the scriptures that speak of the Sabbath as a sign between God and Israel, teach that it was made for Israel? Nothing of the kind. 9. Do they teach that it was made after Israel came out of Egypt? No indication of any such thing. 10. Do they even attempt to make it a sign, or type? Not at all. The Sabbath is not a type of anything. 11. Have the scriptures that speak of the Sabbath as a sign or a type, attempted to refer to it such a signal honor as to take it, in preference to all the other moral or religious promises of the law, as the type of the kingdom of God? If so, how can we explain the sad fact, that the antitype is not yet reached in its completion? For he be of whom these things are said, concerning his antitype, to whom no name was given, to the other tribes also, to none of them. Rom. xi, 26.

6. The expression, "throughout their generations," even allowing the generations to be literal, and to cease at the close, does not of itself limit the existence of any institution or ordinance. Proof. Lev. i, 17. It was a perpetual statute for Israel throughout their generations, to eat so much blood; yet the same prohibition remains upon us, and an existence of this kind continues to the present time. And after, as it is claimed, the generations of Israel ceased, the same prohibition was still obligatory upon the Gentiles. Acts xvi, 20. Can any man living announce the abolition of any such statute? 7. But the Sabbath by being a sign became a shadow, and hence was to cease with the typical dispensation, and who says this? There is certainly no Biblical statement for it. There is nothing in the meaning of the word, "sign," which admits of such an interpretation. A sign is one thing, a type or shadow, is entirely another, and a different thing. A sign is simply that by which a certain relation or state is signified; a type is that by which a future state is foreshadowed. Types always point forward, but the Sabbath as a sign between God and Israel, pointed back to the works of creation, and signified that the author of those works, the maker of heaven and earth, was their God. To still more utterly demolish this objection, we introduce the following from the History of the Sabbath, pp. 55, 57: "As a sign it [the Sabbath] did not therefore become a type, for the sign points to the Sabbath of the Lord of the Sabbath was himself a sign. Behold I, and the children whom the Lord hath given me, are for signs and wonders in Israel from the Lord of hosts, saith the Lord. In the book of the generation of Jesus Christ, in ii, 18, this language is referred to Christ. "And Simon blessed them, and said unto Mary, his mother, Be this child is set for the fall and rising again of many in Israel; and for a sign, which shall be spoken against against two things: first against me, and against my name; but the prophecy was fulfilled upon them, in that they believed in him which was spoken of; that he would come to exist when he shall no longer be such a sign." 8. Do the scriptures that speak of the Sabbath as a sign between God and Israel, teach that it was made for Israel? Nothing of the kind. 9. Do they teach that it was made after Israel came out of Egypt? No indication of any such thing. 10. Do they even attempt to make it a sign, or type? Not at all. The Sabbath is not a type of anything. 11. Have the scriptures that speak of the Sabbath as a sign or a type, attempted to refer to it such a signal honor as to take it, in preference to all the other moral or religious promises of the law, as the type of the kingdom of God? If so, how can we explain the sad fact, that the antitype is not yet reached in its completion? For he be of whom these things are said, concerning his antitype, to whom no name was given, to the other tribes also, to none of them. Rom. xi, 26.
the Sabbath is abolished, obliges him to take the view that this type has ceased, before the antitype is reached.

His endeavors, however, to extricate himself from this assumption by showing that other types have ceased before reaching their antitypes, and that this is of the same nature with them. Here we must insist on his assertion with a universal and unqualified denial.

No type can, without beyond all question, be shown to be typical; hence it does not belong to that class of facts and symbols, the body of which is of Christ. If therefore the Sabbath is a type, it stands out by itself, independently of anything else, and must consequently exist till its direct antitype is reached. Thus Eld. P. will find the laboring one on this point still in his own hands. He will find the burden of proof rest- ing down more heavily than ever upon his shoulders.

We would not here take out of his hand much more than a yoke which no man is able to bear; but we would remind him that he may yet set it off by turning again to the truth; for the truth is long-suffering, and will still remain as those who seek it, not need- ing they may have occasionally shut their eyes to his glorious light.

**Problem.** — _Origin of the Sabbath._

If my position be right in regard to the dispensation of the Sabbath; that is, that it was a 'sign' to the children of Israel throughout their generations; then the origin of the Sabbath has more or less a particular point now under consideration, and we need not multiply words about the question whether it had its origin at the creation, or at some outlying event connected with Egypt. For be it remembered, my point is this: that the Sabbath sign, or type, it was only to be observed by a people under types and shadows; and the Gentiles not being a typical people, they have no antitypes. So with the typical Sabbath, although it is their duty, as the duty of all Christians, to obey those moral laws, yet God ceased, before I close, I intend fully to prove that the day for us to observe is 'the first day of the week.'

**Ref.** — In relation to the Sabbath as a sign, also of the difference between a sign and a type, we have already spoken in the opening of this address. The question of the origin of the Sabbath is a chapter of the most important; and we can all see how far it is possible to satisfy any one who would see by any means avoid meeting the issues here. He at- tempts to controvert this in a very novel and summary way, and one which would be very convenient, if it was only law- ful. If the Sabbath be a sign or type, he says, look again confounding the word sign with type, then no mat- ter about its origin. But hold, friend P.; for the origin of the Sabbath is the very point that determines whether the Sabbath is a sign, or type, or both. If we ignore this, we beg the question. If the Sabbath originated with types, and rests on the same basis, and belongs to the same system with them, then it is a type, not a sign; and if it be a type, never more, therefore, could we take up our pen to argue its obligation upon gospel Christians. But if the Sabbath originated far back of all types and shadows, if it rests on a different basis altogether, and is infallibly higher in its nature, and is not only an institution of its own, but sustains a universal relation to all the inhabitants of this earth, then verify it is not a type, and no man can rightly attempt to degrade it into a typical office. In examining the claims of any institution, its origin is the first, if not the main, question to be considered.

We are more surprised, therefore, that so thorough a controversialist as Eld. P., in efforts so sincere to spread light on the Sabbath question, should so unseverely pass over the main issue. When, and how, did the Sabbath originate? We answer, It originated in Paradise, before man had fallen, and before sin had entered into the world. It will be unnecessary to deal with this point in the present post. We need do scarcely more than quote the plain language of the inspired record. In the first chapter of Genesis, we have a plain, unvarnished narrative of the events of the first Sabbath, where the Lord blessed the Sabbath day and hallowed it. Then the Sabbath is determined on in its essential nature, and the Lord blessed the Sabbath day and hallowed it. We have no account of his fall, before man needed redemption, and before any- thing was, or could have been, reasonably, given to foreshadow that work. All the types that were ever institu- ted had no meaning except as they recognized the work of Christ in redemption; but the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment point would have been as just as true as they are now if Christ had never died. While the types, among which were the typical sabbaths of the Jews, recognized man's guilt, and sig- nified God's willingness to save, the seventh-day Sabbath was the symbol of God's power, which had already died, and ever has occupied, even if man had never sinned. The typical sabbaths were shadows of things to come; the seventh-day Sabbath was and is a memo- ry of the past. They all look in one direction, and are connected with the work of redemption. They have no other design than this. Hence no type whatever could have been introduced had man fallen and needed redemption, and the same point in action. But the Sabbath was instituted before the fall, before man needed redemption, and before any- thing was, or could have been, reasonably, given to foreshadow that work. All the types that were ever institu- ted had no meaning except as they recognized the work of Christ in redemption; but the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment point would have been as just as true as they are now if Christ had never died. While the types, among which were the typical sabbaths of the Jews, recognized man's guilt, and sig- nified God's willingness to save, the seventh-day Sabbath was the symbol of God's power, which had already died, and ever has occupied, even if man had never sinned. The typical sabbaths were shadows of things to come; the seventh-day Sabbath was and is a memo- ry of the past. They all look in one direction, and are connected with the work of redemption. They have no other design than this. Hence no type whatever could have been introduced had man fallen and needed redemption, and the same point in action. But the Sabbath was instituted before the fall, before man needed redemption, and before any- thing was, or could have been, reasonably, given to foreshadow that work. All the types that were ever institu- ted had no meaning except as they recognized the work of Christ in redemption; but the seventh-day Sabbath was from creation a holy day, and every fact to which the fourth commandment point would have been as just as true as they are now if Christ had never died. While the types, among which were the typical sabbaths of the Jews, recognized man's guilt, and sig- nified God's willingness to save, the seventh-day Sabbath was the symbol of God's power, which had already died, and ever has occupied, even if man had never sinned. The typical sabbaths were shadows of things to come; the seventh-day Sabbath was and is a memo-
We request the reader to give special attention to the point now under consideration. Go back to the beginning. Sabbath-Advent and Eve, in innocence and holiness in the garden of Eden. Behold God giving to them the parents and representatives of the whole human family, his holy Sabbath, the memorial of his own eternal holiness. It is well that this general institution of our domestic peace should be sacredly cherished; but why should the golden link that binds us to our Maker and who shall tell us which one of the descendants of Adam might first override this great memorial, and transgress this divine command? Are not all equally interested in the events of creation? Do not all the world need a memorial of the true God? Do they not all feel the same great behalow against sin and idolatry?

There was another holy institution given to man at the same time with the Sabbath, the institution of marriage. It is this that gives to the world a recognition of the family. The family is the great work, as designed to ever keep in the mind of man the ever present future. Why should the golden link that binds us to our Maker be disregarded? Why should the world be without a memorial of the true God? And the well-informed, the wise, the prudent and the rich, the fathers and children, shall hold in their memory the future, and the family, as the parents and representatives of the whole human family, should be sacredly cherished.

But while having to do with the things of time and place in this age when the world with its treasuries, its pleasures, its amusements, is in danger of being overcome by the spirit of this world; hence the many idolatries of Holy Scripture are applicable to our time. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares.

1 Pet. iv, 18. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares."

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2 Pet. iii. 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

And they are speaking of the fact that the world, the rich, the proud and the vain fall into temptations and snares, and into many foolish and hurtful lusts which draw men in destruction and perdition, of falling into the opposite extremes, which renders them incapable of doing all that good in the world they should do. Christians should be active and not worldly, economical and not stingy, sent in dress and appearance, and not proud, cheerful and not light and vain. They are the salt of the earth, the light of the world, a city set upon a hill. They may keep separate from the spirit of the world without putting their light under a bushel.

Likenesses.

We have noticed with pain the extreme position which some of our people take on the subject of likeness, that to have any resemblance to anyone or anything is a violation of the second commandment. We will first give the commandment from Ex. xx, 4, 5, and state our position upon it in reference to likenesses, and then prove it by other scriptures so as to prove the extreme position, it will prove too much.

Verse 4. "Thou shalt not make to thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

Verse 5. "Thou shalt not bow down thyself to them, nor serve them: for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

Our position is that in verse 6 we find the key to this portion of the commandment of Jehovah. Hence we understand that it is making graven images or likenesses, as idols, to bow down to, and worship, that is forbidden by this commandment.

But it is urged that there is no distinction between images and likenesses to worship, and these not designed as idols, is not clearly made in the commandments, hence it forbids all images and likenesses, then it proves too much. It proves that the commandment of the grace or grace of God shows the sanctuary with its furniture and vessels and charged him to make all things according to the pattern shown to him in the mount, be required Moses to violate the second commandment. And that Moses made "the cherubims of glory shadowing the mercy-seat," which were images of angels in Heaven above, he was guilty of idolatry, and that, too, by the express command of Jehovah. It proves that the object of the Cherubims and Cherubims of glory was to show that it is understood by the mechanic and artist. But the extreme position which would prove that the Cherubims or images are made in violation of the holy principles of the second commandment is too absurd to need further exposure.

We do not particularly object to people having such extreme views, and acting according to their own convictions, but we are afraid to blind the consciences of others on these points. We pity the young disciple who, through a mistaken zeal and conscientiousness for the honor of God, sees the whole matter and sees things just as you do, keep yourself in the fear of God, and wait patiently till the Lord in his own time and way makes all plain. When you get right upon this subject, then you will be able to see that what we have said is just what you are upon the idolatrous extremes of picture taking.

Report from Bro. Longborough.

My last report extends to the time Bro. Pierce and myself arrived at Stowe, VT, Tuesday March 1. That evening we had a meeting with the brethren and sisters, and a few of the citizens who came in, at the house of Bro. Edwin Churchill. We felt that our own souls were not fully in the right in proportion to the time and place in which we were, that the people had been having a revival, and we thought it a good opportunity to speak to them upon the scripture that accomplished the thing. The Lord gave me liberty in preaching, and Bro. Pierce was free in exhortation. The people thought we must stay till Sunday night, for they wanted to hear more.

Several took books.

On the following, the 6th, came on to Waterville. Here we met with Bro. A. C. Boursier, who had come up from Beaufield Mountain, some thirteen miles, to meet us. Here we parted with Bro. Hiram Bingham, who had written and written letters to some of us, and came back home, he says he had been there, and could hardly press our way to the stand. The people here had been having a revival, and we thought it a good opportunity to speak to them upon scripture that accomplished the thing. The Lord gave me liberty in preaching, and Bro. Pierce was free in exhortation. The people thought we must stay till Sunday night, for they wanted to hear more.

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of the neighbors at the school-house near Bro. Austin's. We all tried to say something for the truth in this movement of the elders, in the covenant. May the Lord bless them in carrying it out.

Wednesday, the 9th, the brethren Bourdeau brought us on to East Richmond, where we had a good, full, and profitable meeting with the brethren and sisters, at the house of Bro. Phinney. On the morning of the 10th, it became necessary for Bro. A. C. Bourdeau to return home; but Bro. Daniel decided to go on with one team, and take us to Irasburgh. We accordingly journeyed on and arrived there in the evening. He tarried over night, but as it thawed fast he was obliged to return homeward next morning. We look back with pleasure upon our interview with these brethren, and would here express our gratitude for their kindliness in bringing us on our way.

At Irasburgh we had our Sabbath meeting at the house of our much-esteemed Bro. Barrows, who has lately got a mill to work and to earn his bread. This is also the home of Bro. A. S. Hutchins, whom we found in poor health and somewhat cast down, although the visit in that State was short it was pleasant. The cause is coming up in the State. The brethren have a mind to work.

As the Lord would have C., that he may ever have a word for the Lord's people, and occupy that place the Lord has put in his hand to use, we hope to see him advance in the Advent doctrine, and does increase, as is rolling us forward to the ocean of eternity; but when it shall be demonstrated that this light in its rise was total darkness, I shall beg to be excused from working in it. The foul waters of error have no right to purify themselves in their onward flow. If there was not; if there was no truth in it, I would not follow it. When that mighty angel of Rev. x. lifted up his hand to heaven and swore that there should be time no longer, he either told the truth or did not. The little book of prophetic numbers which he held in his hand was open, or it was still sealed. If it was unsealed then, in 1844, the movement that claimed to be a fulfillment of that prophecy was as the world has enjoyed since then, all of them do not become the truth when it becomes advanced in age and is crowned with the honor locks of antiquity; if it was a lie at the first, it remains a lie still; though some may repeat it, till they really believe it is the truth.

I should have thought the Author of the prophecy could have opened the book at once, and not had so much fully manifested in trying to get it open.

I had thought that these time messages, based upon the seal broken, were all "played out," as is said, but still they come! "Time has demonstrated that prophecy; how long before these time messages are to be from heaven? If the advent movement is not from heaven, I would not follow it. When that mighty angel of Rev. x. lifted up his hand to heaven and swore that there should be time no longer, he either told the truth or did not. The little book of prophetic numbers which he held in his hand was open, or it was still sealed. If it was unsealed then, in 1844, the movement that claimed to be a fulfillment of that prophecy was as the world has enjoyed since then, all of them do not become the truth when it becomes advanced in age and is crowned with the honor locks of antiquity; if it was a lie at the first, it remains a lie still; though some may repeat it, till they really believe it is the truth.

There was some truth in Adventism in its ris, or there was not. If there was no truth in it, I would not choose to be come of it, at any time. Although the visit in that State was short it was pleasant. The cause is coming up in the State. The brethren have a mind to work.

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No. 197.

THE REVIEW AND HERALD.

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April 24, 1864.

Forever with the Lord.

"A few more trials, a few more tears, a few more days of darkness, a few more days of trouble, and we shall be forever with the Lord!"

Reader, do you desire to be forever with the Lord? Could you enjoy his society? Could you bear to have his eye upon you? Why, then are you so far from him now? You do not needlessly keep away from the friend whose society you desire to live so far from God here, will you then, ask you, delight to be forever with him hereafter?"
viii, and ix. Its cleansing is there set forth to be of-
fessed by the “better sacrifice,” even by the blood of the Lamb that was slain on Calvary. Its cleansing al-
so, in a manner, is “purged” and “the word purged” will have “no more conscience of sins.” Heb. x. 2. They will then be prepared, and not be, for the second advent. How do we know that this work was, if the eighth chapter of Daniel are connected, as all Adventists believe previously to 1844. But our unknown friend asserts that time has demonstrated that “there is no connec-
tion between them.” Can it be possible that he has demonstrated that his view of the sanctuary is incor-
rect? Let us examine the prophecy and ascertain, if we can, the magnitude of the work which friend G., infuses, into the prophetic message.

We learn from the ninth of Daniel that the angel Gabriel came to the prophet, and also that he had seen him before. “Whom I had seen,” said he. We have no account of his seeing Gabriel but once besides the present, and that was in the vision recorded in his eighth chapter. Under what circumstances had he been seen Gabriel before? “Whom I had seen,” said he, “in the vision.” He does not say that he had seen him in the vision.” For, before he introduces it, he says, “Therefore understand the matter and

In conclusion G., says, “I have no doubts as to the correctness of my position. I feel that I have found

The symbols in the vision, that were presented to the eye, namely, the ram, the goat and the little horn, were particularly explained in chapter viii, but the part that “was told” to Daniel, by an angel, that is, the time of verse 14—the 2300 evening warning, (mar-
gin),—was left unexplained. Nothing was said of this, but that the vision of the evening and the morning which was told was true, and that the vision should be for many days. Verses 26. Therefore we should ex-
pect, that if Gabriel came to Daniel a second time, to give him further understanding of the vision, he would not, in a vision, explain what he had left unexplained, i. e. the time. In accordance with this reasonable ex-
pectation, his first words of explanation are—“Seven-

Time in the sun, and in the moon, and in the year, and in the week.” Dan. viii. 46. If the 2300 days be reduced to years, there are 66 years and days. This is an important and glorious truth. The Lord wants no share in the destruction of His temple, and the destruction of Jerusalem, A. D. 70, he forgot to calcul-
ate. He does not calculate. He does not add. He does not build. He does not at.

In conclusion G., says, “I have no doubts as to the correctness of my position. I feel that I have found
of Elder Preble's articles on the Sabbath, which was commenced in the last number, will occupy a portion of each number for some time, which will probably be filled up by our devoted brethren in the阵地 of Adventist theology, by brother Aldrich. It will probably also contain a discussion on the life and death questions, between Elder R. F. Cottrall and Elder N. V. Hall, a subject which has been much discussed in this quarter. As there are several different questions upon which they are written, together with the usual variety of original and selected matter upon all points of present truth, unless the effect of the Review can be injurious, it is an effective agent in exposing error and winning souls to the truth.

To the Churches in Ohio.

DEAR BRETHREN: Having closed the labors of the winter, I feel constrained to say a few words in parting. I have seen but few of you during the past season, as my duty lay in another direction; but I am as much interested in your welfare as though I had visited you in your assemblies or at your secessions. I feel obliged and encouraged by what I have both seen and heard for you and your cause. The Lord has not thought I am discouraged. I am willing to do all that He says, "I know thy works," has blessed them, and they must be weaned of their affection for the world and its allurements. "And this I am persuaded you will be for your own good, even if it be but to endure the cross, despising the shame.

DEAR BRETHREN AND SISTERS: It is a little more than three years since I embraced the present truth, and I rejoice that I have sustained and headed the last message of mercy to fallen man. What mighty changes have taken place since I commenced keeping the Sabbath of the Lord. Our Country in the short space of three years has rapidly passed from a state of peace and prosperity, to a state of commotion and slaughter unparalleled. And what is the meaning of all this? As God's anger is kindled against the nation and will not be appeased until (shall) have drunk deep of the cup of his fury. Are we not admonished by all these things that "the day of his wrath is near and laesth great." The signs of this time prevail our nearest friends. Are we ready? Oh, let us lift up our heads and rejoice for the redemption draweth near. This transient state will soon be passed and we will soon realize the coming of our Saviour. "Here we have no continuing city, but we seek one to come." We go by faith "for a city that hath foundations whose maker and builder is God." Brothr. let us rejoice now for a season if need be we shall know greater things than manifest temptations that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of our Lord Jesus Christ." Yours in hope of immortality at the coming of our Lord.

Thos. Hamilton.

From Bro. Parsons.

BRO. WHITE: As I was reading in the Bible to-day I happened to turn to the 50th of Isaiah, and was forcibly impressed with the following prophecy when given in the future condition of the church of the living God. What a glowing picture by the man of God is contained in the last five verses of the chapter. "Violence shall no more be heard on thy land, neither destruction nor desolation within thy borders; but they shall build the waste cities, and inhabit the desolate places. Jerusalem shall be a rejoicing and gladness, and everlasting praise; and they shall see it with gladness and joy. . . . In that day the remnant of Jacob shall be among the nations, in the midst of many people. In that day shall the Lord be our righteousness, and we shall be saved, for I am God, and there is none else."

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From Bro. Parsons.

4. You have to have your pledges all made out, and send them to the State Committee in season for them to make safe and liberal calculations. I trust I need not further say that you want to realize, that the liberal shall stand by liberal things; that righteousness is inalienable; that there is that withhaidness, but tendeth to poverty; that godliness is profitable above all things in this life and in the next. "No one despiseth the day of small things, for they shall become a strong nation; no one accounteth his soul less life is unprofitable; that faith without works is dead, being alone. Dear brethren, let your earnest prayers go with your officers and laborers. God is answering prayer. He is raising up such helps as you have long felt the need of in this State to assist in quarterly meetings. &c. In this I rejoice with you. Let us not shock our hands now, but press on, and we shall join the gird ery. "Thanks be to God who gave us the victory through our Lord Jesus Christ!" J. B. WAGGONER.

Warren, Ohio, March 21, 1864.

Letters.

Dear Brother:

I have read your letter of the 11th inst., and am greatly pleased with it. You speak of the liberality of the brethren of your church, and that it has been connected with our eternal destiny. They were clear, forcible, and conclusive, and were a battery against the enemy of all righteousness. A few were indebted to our brethren for much money, but some were able to pay. May God bless you and your brethren and their labors.

Yours truly,

H. B. PARKS.

Test of Innocent Enjoyment.

If any of our pleasures are such that the thoughts of our holy Brother in heaven cannot mingle with them, we may be sure they are wrong. If they were guiltless, His presence would only deepen and brighten them. If they are foolish, or gross or harsh, or cruel, or will curmise beneath his pure eyes. Perhaps there are matters your brethren do not feel what we would like to see Jesus here and now? Only we must not imagine that he will be displeased to find us in any other than a patient mood. He is not only our Prophet, but our King—He is our King of Kings. We have the sudden entrancen of our elder brother ever chill our might? Only when it was contemptible, so that we knew it would shock his pure heart, or wound his co-"
Quarterly Meeting at Orwell, Ohio.

This meeting was held according to appointment, March 13-29, at the Town-house in Orwell. Notwithstanding the inclemency of the weather and the muddy roads, by which the believers in Claridon, excepting Bro. Weaver, were prevented from attending, about thirty Sabbath-keepers were present, nearly all of whom have lately embraced the truth, under the labors of Bro. Waggoner. With much joy we greeted this little company, which has so joyfully embarked in the highway of holiness.

Thursday, April 1, 1859.

The interest of this meeting was much increased by the harmony of the Bible on our positions; so that of all the messages, and gave such instruction as was called for. Although he had been confined to his bed the whole of April next, to which all who can are invited to attend.


Bible Reading.

The Lord requires

The law requires

The law requires

The Bible reading on bondage books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, or as much as may be necessary for the purpose of postage. The Bible reading on the first four ounces, or fractional part thereof, or as much as may be necessary for the purpose of postage. The Bible reading on Bondage Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, or as much as may be necessary for the purpose of postage. The Bible reading on the first four ounces, or fractional part thereof, or as much as may be necessary for the purpose of postage.

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